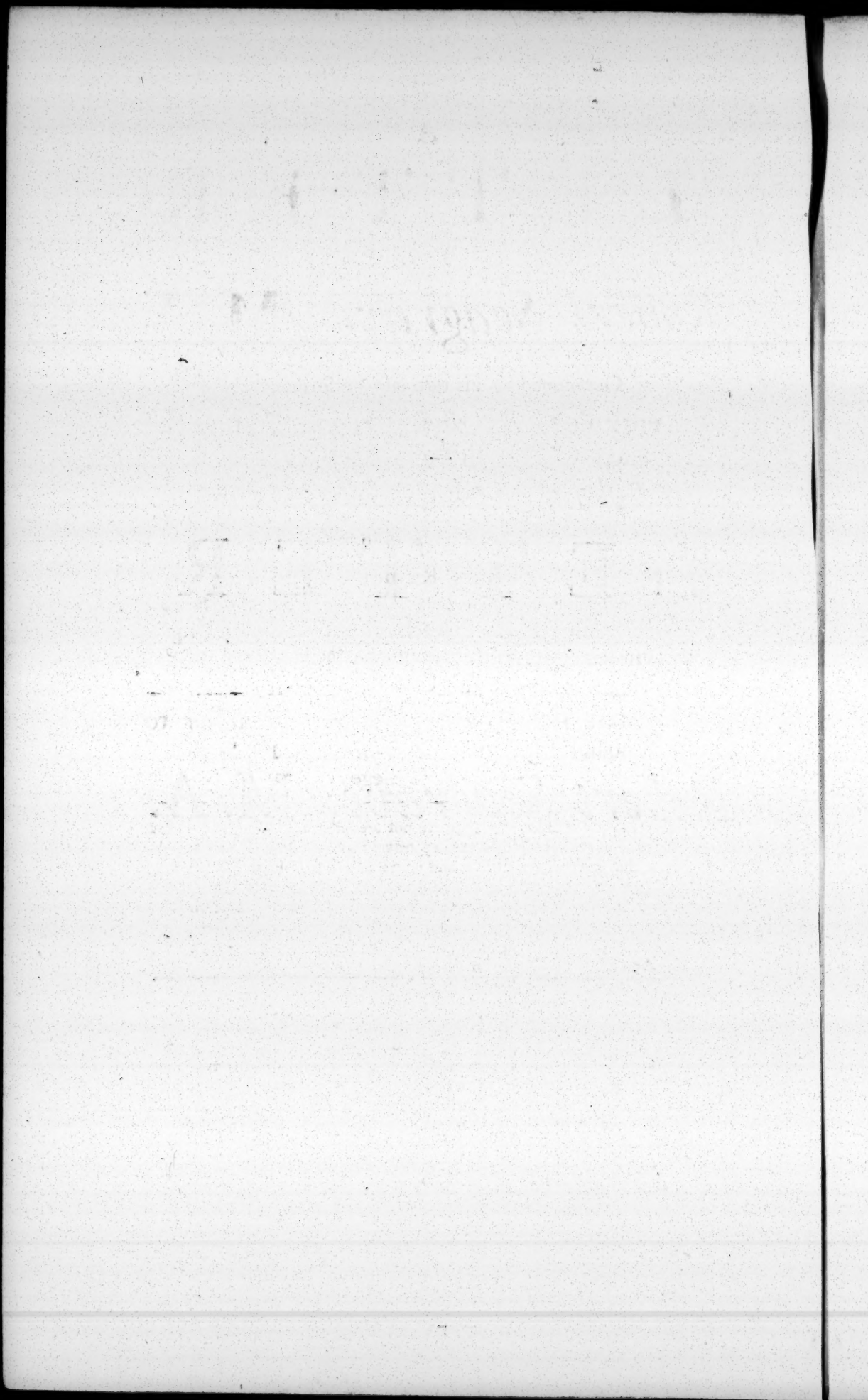

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L E T T E R

T O

Robert Seagrave, M. A.



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A
L E T T E R
T O
Robert Seagrave, M. A.

Occasioned by his two late Performances :

One entituled, *An Answer to Dr. Trapp's four Sermons*. The other called, *Remarks on the Bishop of London's Pastoral Letter*.

To which are subjoined

Some N O T E S, containing Remarks on the *Vindicator* of Mr. *Whitefield* in the *General Evening-Post* of Saturday, July 14th last, on the Subjects of extraordinary Light, the Self-determining Power of the Will, &c.

By TIMOTHY SCRUB, M. A. Preacher to
the Honourable Society of *Moor-fields*, and Fellow of
Grubstreet College.

When Clergymen are ordained, they are not ordained at Random to preach in general to the whole World as they travel up and down the Road, but to this or that particular Parish ; and no question the Reason is to prevent spiritual peddling and gadding up and down the Country with a Bag of trifling and insignificant Sermons, enquiring Who will buy any Doctrine ?

See p. 37.

He could raise Scruples dark and nice,
And after solve them in a trice,
As if Divinity had catch'd
The Itch on purpose to be scratch'd.

HUDIBRAS.

Dicimus, Hominem natum esse in peccato, & in peccato vitam agere ; neminem posse vere dicere, mundum esse Cor suum ; justissimum quemque servum esse inutilem ; Legem Dei perfectam esse ; & a nobis requirere perfectam & plenam Obedientiam ; Illi a nobis in hac vita satisfieri non posse ullo modo, neque esse Mortalium quenquam qui possit in Conspectu Dei propriis viribus *Justificari*.

Bishop JEWEL's *Apol. Ecclesiae Anglicanae*.

Fatemur quidem novas quasdam, & antea non auditas Sectas, Anabaptistas, Libertinos, Menonios, Zuenkfeldianos, statim ad Exortum Evangelii Extitisse.

Idem.

London : Printed for J. ROBERTS, near the *Oxford-Arms* in
Warwick-Lane. M D C C X X X I X.



Brother Seagrave,

I SHOULD not have appeared against thy Performance, tending to condemn Dr. *Trapp*, had not that Gentleman's Silence, and withal Incapacity, of entering the Lists with so formidable a Combatant, made it necessary.

And who so fit to take up the Cudgels against you, as one that was brought up at the same University, and is generally thought to be as great a Master of rhetorical Tierce and Quarte as yourself?

But to my purpose: When you accuse Dr. *Trapp* with charging the Methodists as Hypocrites, Enthusiasts and Novelists, How do you bring them off? and what Answer do you make? Why truly you say thus, " This formidable Accusation I have collected into
" one View, out of the Doctor's desultory

“ Manner of writing, from his Pages 36, 54, “ 56, 57, 65, 66, 69.” and don’t mention one Word that the Doctor there says.

Well, but however, you say, p. 5. “ no-
“ thing was objected to the Methodists while
“ they continued in the Churches.” And
what follows from thence, but that they were
guilty of the greatest Irregularity in going out
of the Church?

Now for the Sense you give of the good
Doctor’s Text, you say, p. 8. being righteous
overmuch, is when Christians rely upon their
own virtuous Performances for Salvation.—
Now Brother *Seagrave*, I say, that if Christi-
ans do not rely upon their own virtuous Per-
formances, through the Merits of our blessed
Saviour, they have nothing to rely upon for
Salvation. But more of this by and by, when
we come to Justification. In the mean time,
I think the Sense of those Words which my
Brother *Trapp* has given is true, just, and pro-
per, and which I have collected from several
Pages (I forget the Number) and which is as
fair a Quotation as you yourself made before
me, where you have mentioned the Numbers
of the Pages, but not a Word therein contain-
ed, and for which you have been heartily
laughed at.

In p. 10. you give a learned Account of
Madness: You argue *a posteriori*, I argue *a
priori*.—Madness is generally deemed a Dis-
order of the Mind: It is called *Non Compos
Mentis*;

Mentis; a Person under that Misfortune is said to be out of his Mind, and so forth: And it is commonly the Effect of some Disturbance in the Mind. Now then, several weak unthinking People, who are soon apt to be shaken, and to fall from their own Stedfastness, hearing this terrible Methodist, Mr. *Whitefield*, pronouncing Damnation upon all who did not think as he did, who did not feel what he did, who did not act and do as he did, who did not leave every thing, forsake all and follow him, and who, lastly, were not actually influenced, by the holy Spirit, as he was (without offering any Criterion or certain and infallible Rule whereby they should be able to judge and be truly sensible of a right Impulse of the holy Spirit) several, I say, of these weak People (and some too of the better sort) have by this unaccountable teaching and preaching been disturbed in their Minds, and from thence justly deemed out of their Reason and Senses; and from thence proceeded the Effect of singing Psalms, calling on Mr. *Whitefield*, and other Effects you mention'd, and from thence ensued several other Irregularities, too many here to mention. Now I appeal to all the World, whether this has not been the Cause of several Persons falling under that Misfortune, and which therefore must be prior and not latter to the Disorder.

You say, p. 12. " If the Gospel be preached in the Church, it is well and desirable;

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" but

“ but when our Clergy leave the old Truths,
 “ and fall into Deism, Mankind has a Right
 “ to hear the Truth in the Field or at a Meet-
 “ ing-house.” This deserves no Answer.
 Well, what’s next? Why you say, p. 13. after reflecting on the whole Body of Ecclesiasticks as degenerate and corrupt (whereby you hit yourself a terrible Knock of the Pate) that the Doctor complains the Church is in Perils among false Brethren. And is it not? And that the Church begins to be crucified between two Thieves. — Now has not the Doctor, and every other honest and sincere Member of the Church of *England*, reason to complain at this very Time that the Church is crucified between two Thieves? Who has crucified it so much as *Whitefield* and yourself.

Well, what next? Why p. 14. you “ hope
 “ you have cleared away the Circumstances
 “ of the present Controversy, and shall now
 “ examine distinctly the Grounds of the main
 “ Charge.” Now Doctor *Trapp* stand clear, and let us see how my Friend *Seagrave* brings the Methodists off from the Charge of Enthusiasm. First of all he gives a Definition of the Word, which tho’ a wretched one, yet saves me the Trouble almost of confuting the whole Tenor of my Friend *Seagrave*’s Pamphlet. It runs thus, p. 15. “ Enthusiasm in
 “ the common Acceptation of the Word
 “ (for

“ (for * it may also have a good Meaning) signifies a strong but false Pretence to Inspiration.” Then you go on, “ The Doctor argues, p. 40, 41. that Mr. *Whitefield* and his Brethren must certainly be Enthusiasts because he says their Persuasion of being inspired is supported by no Evidence or Proof.”†
An

* Enthusiasm may have a good Meaning! What an Enthusiast is here? Oh! *monstrum horrendum!*

† The Vindicator of Mr. *Whitefield*, in the *General Evening-Post* of Saturday, July 14. last, endeavours to help Mr. *Whitefield* out in his Account of Impulses, inward Feelings, and the like, and endeavours to answer Mr. *Tucker's* Observations, but has left the Reader more in the dark, as to what he and Mr. *Whitefield* means, than ever.——He says,—“ You must prove that such sort of Experiences as Mr. *Whitefield* mentions are not the Operations of the Holy Spirit.”——Ridiculous!——Prove what? Is not Mr. *Whitefield*, or his Vindicator, to explain, prove, and make appear to the World, what these Experiences are? When they have done that, they will sufficiently prove themselves not to be the Operation of the Holy Spirit.——The Apostles and Prophets, and other primitive Teachers, gave sufficient Evidence or Proof of the Operations of the Holy Spirit upon them, and that they were divinely inspired in an extraordinary Manner.——But what Proof has Mr. *Whitefield* given of his having such extraordinary Influences and Operations of the Holy Spirit? None at all.

*His is a dark Lanthorn of the Spirit,
Which none see by but those that bear it.*

Mr. *Tucker* charged Mr. *Whitefield* very justly “ with pretending to have received extraordinary Influxes of the Deity, the Use and Benefit of which, neither he nor his Friends have yet been able to make out.” Instead of doing this, you tell Mr. *Tucker* that he must prove these Experiences not to be the Operations of the Spirit. In order to which, if Mr. *Tucker* is to prove these Experiences not to be the Operations of the Spirit, he must first prove or explain what these Experiences are; what they consist of; and what Evidence
can

An Argument strong, clear, and every way conclusive.—For if Inspiration is a miraculous Gift (as it certainly is) that Person who lays claim to it ought certainly to give some Evidence or Proof of his being divinely inspired

can be given of them, &c. which is the very thing that is challenged of Mr. *Whitefield* and his *Vindicator*, and which is incumbent upon them to do.—but which neither of them are able to do. But instead of all this, to tell Mr. *Tucker* and the whole World, that “ his having no Notion or Experience “ of such things, can never be an Argument against others “ having them,” is, if any thing, an Argument directly against them. For if, for Instance, Mr. *Tucker*, and all other Clergymen of the Church, are endowed with the same moral and intellectual Powers and Faculties, and are capable of receiving the same Infusions, Influxes and Operations of the Holy Spirit upon their Minds, as Mr. *Whitefield*; and I hope no body can deny, but they are capable of receiving such extraordinary Gifts as well as Mr. *Whitefield*: Then, if so, Is it reasonable to suppose that God Almighty has hitherto withheld these extraordinary Influences from the whole Church and Clergy, and never inspired or influenced them in the manner he has Mr. *Whitefield*, or that they were not capable of being inspired and influenced in as extraordinary a manner as Mr. *Whitefield*? And if none of our Clergy, not even those among them who have been most eminent and remarkable for their great Parts and Learning, their exemplary Lives and Sanctity of Manners, ever made any such Pretensions to such extraordinary and miraculous Influences, Manifestations and Assistances, and the like; and if at the same time they must be supposed to be under the same Influence, Direction and Providence of Almighty God when they writ, preached and prayed, as Mr. *Whitefield*: If so, then does not all this amount to a Proof, that what Mr. *Whitefield* talks of extraordinary Light, Impulses, inward Feelings, Manifestations of the Spirit, and the like, must be mere Enthusiasm and ridiculous Cant. And if he can give no Evidence or Proof of his being possessed of *these Experiences*; then is it not ridiculous to ask Mr. *Tucker* to prove they are not the Operations of the Holy Spirit, when *they* (*i. e.* those Experiences) are even what cannot be explained, proved, or made out?

inspired and endowed with such a miraculous Gift, otherwise his Claim must fall to the Ground, and expose him to the Contempt of his Followers, as the Histories of all Ages will inform us has actually happen'd to all false Pretenders to Inspiration. Here note, I speak of Inspiration in the proper Sense of the Word, as a miraculous Gift (*i. e.*) of knowing the Will of God in a more immediate and extraordinary manner than the rest of Mankind; and this Gift was only bestowed on the Prophets and Apostles and other primitive Teachers and Preachers; but when other Miracles ceased that ceased of course.

And the Scripture expressly makes this the Characteristick of an Apostle or inspired Person in the Primitive Times, whereby they were distinguished from all others. For St. *Paul* says " that he did not learn the Gospel " in an human way, but purely by Revelati- " on " or Inspiration. But how did he support this Character? why by Signs, Miracles and Wonders, otherwise his Claim must have fell to the Ground. And this Power of working Miracles with which the Apostles were endued, was an Evidence of their general Commission from God to teach the World; those supernatural Works gave them an unlimited Authority over the Christian Church; they were a Proof that the divine Assistance accompanied them in every thing they did or said. And without question, the Power of
Miracles

Miracles did authorize every thing the Apostles did or said in pursuance of their Office of teaching. But what Evidence does Mr. *Whitefield* give of his Power or Authority in his Office of teaching the whole World, on which he has arrogantly usurped. Nay, has he not gone a Step further, and to shew his boundless Ambition, claimed a higher Honour or Character than that of an Apostle, by making himself equal to an Angel: To prove this, I refer the Reader to the last Continuation of his Journal during his Detention by the Embargo, in which he asserts, that " he was received as an Angel of God." After a Man has made such extravagant and ridiculous Claims, and not able to prove any Title to the lowest Degree of Inspiration; Have you much Reason to find fault with Doctor *Trapp*, p. 15. for saying he is positive he does not feel any particular Impulse of the Spirit? Every body in his Reason and Senses will say so too, because there is no Criterion or Mark of these Impulses: As to the ordinary Influences of the Spirit, which consist in Repentance and Amendment of Life, they are understood by every one †, but as to these extraordinary Impulses, there can be no Evidence given of them.

As

† The *Vindicator* of Mr. *Whitefield*, in the *General Evening-Post* of Saturday, July 14. last before-mention'd, most ridiculously asks, " Whether Mr. *Whitefield* ever pretended to " have received any miraculous Effusions of the Spirit?"

— Now any one that reads his silly Journals (even a Reader of the meanest Capacity) may easily discover such Claims and Pre-

As to your Comments upon the Articles of the Church of *England*, it is plain from them
you

Pretensions to such an extraordinary Degree of Favour with Almighty God, such extraordinary Light received from him, and such extraordinary Assistances of the Spirit, as must in the common and obvious Sense of every Language amount to, what may well be called, Miraculous.—— For what is miraculous, but what exceeds the common and ordinary Method of natural Causes?—— And if the Assistances (Mr. *Whitefield* thinks) he had of God's particular and immediate Favour and Providence, the Assistances he *immediately* received from him, the extraordinary Light he pretends has been vouchsafed him, (which caused him to think Archbishop *Tillotson* knew no more of Christianity than *Mahomet*): I say, if all this exceeds the common and ordinary Method of God's dealing with Men, and the common and ordinary Influences of his Holy Spirit, as much as a Miracle exceeds the common and ordinary Method of natural Causes; then does it not follow, that Mr. *Whitefield* has actually claimed Effusions, Assistances and Manifestations, which are purely miraculous?

Mr. *Tucker* very justly observed, “ That Mr. *Whitefield* had pretended to have received into his Soul extraordinary Influences of the Deity, the Use and Benefit of which neither he nor his Friends have yet been able to make out.”

In Answer to this the *Vindicator* of Mr. *Whitefield* observes, “ That the Operations of the Spirit upon his Soul, which Mr. *Whitefield* pretends to, or says he experiences, are attended with a very extraordinary Use and Benefit to himself and others, in encouraging and assisting him in that strict exemplary Way of holy Living, which makes him so bright an Ornament to the Christian Profession, and in keeping up that Zeal and Fervency in his Heart, which makes him so wonderful and successful an Instrument in the Conversion of Souls.”—— Now here I would first beg leave to ask, what this *Vindicator* means by “ a strict exemplary way of Life ? ” Is going up and down the Fields and Country Villages, drawing and gathering Crowds of People together, and preaching, praying, and pouring forth extempore, unconnected, incoherent Rhapsody of his own (not the Spirit's) Invention and Suggestion; prevailing on People to leave their proper Business and Employments to ramble up and down with him; drawing them from the Duty they owe to God, their King and their Country; reflecting on all Orders
and

you know nothing of the matter, and you have given sufficient Proof that you are not inspired.——Nor are all the Collects and Bits of Articles you have put together any thing to your pur-

and Degrees of Men ; damning and cursing all whom he calls Unregenerate, and that don't follow him? Can this, in the first place with regard to outward Demeanor, be called an *exemplary* way of Life in the Sense which he means? Exemplary it is; but I hope no body will follow so bad an Example.——Then as to what he calls a holy Way of Life, which must relate to those inward moral Principles by which the *Vindicator* supposes Mr. *Whitefield* is guided, or on which he acts; I would ask, How does this *Vindicator* know what are the Principles, Springs or Motives of Mr. *Whitefield's* Conduct? If the Advancement of true Religion be the thing he aims at, will that Method do that he has chosen? Is it the way to come at the Knowledge of, and propagate the Truth, by disdaining and refusing to accept of those Helps, or those Means, by which he and all other Persons must gradually arrive at this Knowledge; and refusing to acknowledge and submit to the ordinary Method of God's moral Government and Providence, and Dealings with Mankind; but arrogantly claiming (what can never be expected) an extraordinary Degree of Light, of Knowledge, of Assistances, of Assurances, and I know not what? But how does this *Vindicator* know, but that Mr. *Whitefield* may be actuated or influenced by some other Motives or Principles? May not all this proceed from Vain-glory, a View of gaining popular Applause, an Affectation of Singularity, or many other Motives unknown to his *Vindicator* and me? Then as to being an Ornament to the Christian Profession, I would desire to know wherein? His *Vindicator* ought to give us a Catalogue of his Virtues before he attempts to fix such a Character on one, who, I dare say, will never be ranked among the Number of the sincere Professors of Christianity. Then as to that Zeal and Fervency the *Vindicator* mentions, and which he says has made him so wonderful an Instrument in the Conversion of Souls——I find it amounts to no more, than that Degree of Assurance which always arises in proportion to Applause, or that Encouragement which a Man receives from his supposed Admirers and Followers.——And as to his Conversion of Souls, I know of none that has been converted, but of Numbers whom he has driven to the lowest Abyss of Despair and Sadness.

purpose; they directly prove the contrary of what Mr. *Whitefield* pretends, which is being divinely inspired in such a manner as I have before described, and which consists in knowing the Will of God in an extraordinary * and super-

* The *Vindicator* of Mr. *Whitefield*, to shew his wonderful Sagacity and Skill in arguing, sets before the Reader Part of one of Mr. *Tucker's* Queries, and his Answer. It runs thus: Mr. *Tucker* asks, "What are those Principles, Doctrines, Articles of Faith, which this extraordinary Light reveals?" The Answer was, "Those Principles, Doctrines, Articles of Faith, &c. we will suppose to be such as are contained in Scripture, and such as are effectual to convey so much divine Knowledge as is necessary to Salvation."—Now all the World knows, that in the Scriptures are contained all things necessary for Salvation; and every one, by a due and proper Use of the Scriptures, may attain such a Degree of divine Knowledge as is necessary for that End, through the ordinary Aids and Assistances of God's Spirit, (which he gives to them that ask him) enabling and assisting them in searching those Scriptures.——But when any Person pretends, or lays claim to extraordinary Light, to extraordinary Assistances, extraordinary Effusions, and the like; is it not natural to ask, What are the "Principles, Doctrines, Articles of Faith, &c. which this extraordinary Light reveals?" Has not this been the Case in all Ages of the Church, where extraordinary Light has never been revealed or given but upon extraordinary Occasions; either to explain or confirm some Doctrines, or to add some new Revelation, or establish some foregoing one, and that only for the general Use and Benefit of the Church? But has not Christianity and its Doctrines been long ago sufficiently attested and confirmed? And has there been for many hundred Years any extraordinary Light, any extraordinary Effusions, Gifts or Inspiration granted to any Person, who was capable of giving any Evidence or Proof of such Gifts? And has there been any Occasion for any such extraordinary Light, extraordinary Effusions, &c. when the ordinary Means of propagating and preserving that Religion, which God had left to the World by the Writings of those whom he inspired, and by whom he revealed his Will, were sufficient for that End? And, lastly, If any Person should arise, pretending to such extraordinary

supernatural manner, and being highly favoured with and commissioned by him to instruct the

extraordinary Light, Is it not reasonable to expect that something new or extraordinary should be revealed by that Light? And if such Person can give no Evidence of this Kind, Is it not reasonable to conclude him an Impostor, and Deceiver of Mankind.

This ridiculous *Vindicator*, to give another Instance of his great Skill and Discernment in finding out Faults, pretends to correct Mr. *Tucker* for being so unhappy in expressing himself in this manner: " Though I am hitherto unacquainted " with this extraordinary and supernatural Light; " and then asks, " Do not these Words imply, that extraordinary Light " and supernatural Light are the same thing? " Why, Yes, Mr. *Vindicator*, it does; and what then? Does not the Dispute between you and Mr. *Tucker* relate to what is supernatural? And is not what is supernatural extraordinary? Then, *vice versa*, extraordinary in this Case is supernatural. But, however, you ask, (for you are full of Questions) " Is not " the Light given us by the Spirit of God a supernatural " Light, or a Light which our natural Powers are incapable " of giving us? " I grant, such Light as Mr. *Whitefield* claims, is a Light indeed which our natural Powers are incapable of giving us. — But who do you know, since the Days of the Apostles, ever had such Light given them? Or what Occasion has there been for this supernatural Light, after God Almighty had afforded common and ordinary Means of knowing his Will, and coming at the Light, by revealing it in the Holy Scriptures? And as these were dictated by the Spirit of God, so consequently the Light thereby given us is " a Light " which our natural Powers are capable of giving us; " i. e. such a Light as we, by a right Use of our natural Powers and rational Faculties, are capable of arriving at. But all beyond this is supernatural and extraordinary, and consequently miraculous. So you now see that in this Dispute the Terms Mr. *Tucker* had chosen to convey his Ideas to the Reader were both clear and accurate, at the same time that yours are puzzling and confounding; and indeed in this Case I must confess you have either shewn a great deal of Ingenuity, or a great deal of Knavery. But I rather impute it to the latter: for subtle Disputants in a bad Cause take as much pains as they can to confuse the Reader's Ideas, and by that means cloud and suspend his Judgment by blending the Terms, puzzling the Sense, and

the rest of Mankind. And that this is what Mr. *Whitefield* claims, may be proved from his Journals, Sermons, Speeches, and the like. He claims as much as any Apostle ever did. Dos he not (for Instance) attribute or ascribe the most ordinary and common Event, which happen'd to him in the Course of his Voyage, to the Extraordinary (not ordinary) Direction
 B of

and confounding the whole Drift of his Antagonist's Reasoning and Arguments.

The *Vindicator* goes on: — “ Whether the Light Mr. *Whitefield* has receiv'd be extraordinary or not, the Faith wrought in him by the Holy Spirit is, we must reasonably imagine, a Faith only in the essential written Doctrines of Christianity:” And then asks, “ Did Mr. *Whitefield* ever preach any Doctrine, but what either was in Scripture, or what he thought was there ? ” — I can't tell what he thought was there; but whoever has heard him, can sufficiently attest, that he has preached such Doctrine (such monstrous, absurd and extravagant Doctrine) as cannot be parallel'd even in the *Alcoran*; such Doctrine as is repugnant not only to (and consequently not contained in) the Holy Scriptures, but even to Reason, and the common Sense of all Mankind. This thousands who have heard him can sufficiently prove. — Such have been his ridiculous mountebank Exclamations against Horse-racing, Plays, Balls, Assemblies, and the like Diversions; harmless and innocent in themselves, and calculated to preserve Health, and cause an easy and regular Flow of Spirits, and when moderately used produce those Effects; but when the End and Design of these things is perverted, then a Train of ill Consequences indeed necessarily follows. But why must the Use of a thing be confounded with the Abuse of it? But this is *Whitefield* like! I shall only just mention a very judicious and pithy Observation of Dr. *Trapp's*, and which may serve as a full and compleat Answer to all such ridiculous Stuff: “ That all Christians must have to do with some kind of Vanities, or else they must go out of the World indeed, for the World itself is all over Vanity; ” and I believe (as much as Mr. *Whitefield* exclaims against it) Vanity (and somewhat else which I won't mention) is the only Source, Spring and Motive of his whole Conduct.

of Almighty God, as if he was a peculiar Favourite of Heaven?—Does he not claim such an extraordinary Degree of Inspiration as if he thought himself designed by God to enlighten, reform, and instruct the rest of Mankind? Is not his ridiculous Journals, which have exposed him to the Contempt and Scorn, as well as Laughter, of the whole Nation, full of such Cant and enthusiastick Flights? And as to your Notion of Justification, it is as absurd as any thing can possibly be, and infinitely worse in its Consequences than the Popish Doctrine of Merit, to which you so strenuously oppose it. Both are Extremes; but, of the two, yours is the worst. To suppose that upon account of the Satisfaction and Merit of Christ, we have a less Obligation to Probity and Sanctity of Manners, is directly opposite to those Terms, by, and upon which, we shall be accepted, through the Merits of Christ *. In short, your Doctrine

* But neither of these Ways hath God taken away the Obligation of the original Law of Obedience, either as unto Duties or Recompences of Reward; neither is there any direct Law made for its Abrogation; nor hath he given any *New Law* of moral Obedience either inconsistent with, or contrary unto it: Yea, in the Gospel it is declared to be established and fulfilled. OWEN *on Justification*, p. 350.

It is contrary to the Scripture; for it is plainly affirmed, that the Law is not to be abolished, but fulfilled; not to be made void, but to be established; that the Righteousness of it must be fulfilled in us. *Idem*, p. 354.

Freed from the Slavery of Sin, *Rom. vi. 14.* From Condemnation, *Rom. viii. 1.* From all slavish Fears and Terrors, *Rom. viii. 15.* From the *Law*.—Freed, I mean, from the Curse of it; freed from the condemning Power of it; freed from

Doctrine (and consequently *Whitefield's*, for they are the same) gives the greatest Encouragement to sinning that can be? It annuls all religious Obligation whatever; and sets at once at nought the Commandments of God. Is it not evident that there lies on all Men an Obligation with respect to Almighty God, the supreme Governor of the World, by virtue of which we are bound to adore his Majesty, and to obey his Commandments and Laws? And whoever wholly violates or breaks through this Obligation, stands guilty of the most heinous Charge of Atheism. And from this Obligation flows another Obligation, and that is, from Man to Man; by virtue of which, they are engaged to perform all these moral and social Duties and Virtues; without which no Society could subsist; and without the Practice and Observance of which, they can never procure either Happiness in this World or in the next. But if they are to be justified, at all Events, merely by an Act of Faith, then there is an End of all Morality and Religion, and Virtue, at once. In short, your Doctrine

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from the Coaction and Compulsion of it; freed from the rigorous Exaction and inexorable Demands of it, as it is a Covenant of Works: But not freed from the Doctrine of Holiness contained in it. The *Justified* and *Adopted* are every way freed from the Law, as it was an Enemy, and against us, *Luke i.* but *not freed*, as it is our Guide and Director, containing the Rule of God's holy Will. Our *Sonship* doth not free us from Service, but from Slavery; not *from* Holiness, but *to* Holiness. There is a free Service which benefits the Condition of a Son: God's Service is perfect Freedom. *Archbishop USHER's Body of Divinity.*

tends to deprive a Man of the greatest Felicity and Comfort he can enjoy in this Life, which is the inexpressible Pleasure and Satisfaction that arises in a Man's Mind or Conscience, from having done well; and it gives the greatest Encouragement to wicked Men, by freeing them from that Terror, Remorse and Uneasiness which arises from doing amiss. For the wicked Man will naturally conclude, that since no good Performances will forward, so no wicked Performances can hinder his Salvation. You see now that this absurd Doctrine of yours is naturally attended with the worst Consequences. And if true Religion, good Manners, and the Performance of all moral and social Virtues signify nothing, then there must be some other Account given of God's justifying Men (tho' by Faith only) and that must be resolved into his arbitrary Will and Pleasure; and since Men must be qualified some how or other for this Justification, if they can't qualify themselves, then they must be supposed to act mechanically*; and they may truly say,

Fati ista Culpa est; nemo fit fato nocens.

SENECA Oedyp. ver. 1028.

Such

*Mr. Tucker very justly observed, that "Mr. Whitefield had represented the Regenerate as mere Machines, being actuated by the Spirit to such a Degree, as to have their Wills over-ruled, and to be no more moral Agents than a Piece
" of

Such Doctrines as you and Mr. *Whitefield*,
and other Enthusiasts, have lately preached

B 3

and

“ of Clock-work.” In Proof of which Assertion, Mr. *Tucker* particularly referred to Mr. *Whitefield*’s Character as given and sign’d by himself, and which was some time ago published in the publick News-Papers, and never contradicted or disowned by Mr. *Whitefield*. He there affirms, “ That the Holy Ghost “ first appeals to the Understanding, then over-rules the Will.” Upon which the *Vindicator* asks, “ Does not this plainly relate to what is done by the Holy Spirit, at the time of a “ Sinner’s Conversion?” Then afterwards adds, “ Nothing is “ more plain, that either the Will must then be over-ruled, or “ the Sinner must remain unconverted.” — Now this Doctrine destroys and eradicates the very first Principle of Virtue, takes away the Necessity of Rewards and Punishments, and introduces in its Consequences a kind of fatal Necessity — For first, if the Will be over-ruled, then all Freedom of moral Agency must be taken away and destroyed; and where is the Virtue of a Sinner’s Conversion, if he be compelled or forced thereto by an over-ruling or superior Power? Is there any Virtue in that Action that is done through any kind of Constraint, Force or Necessity? Has not the Author of our Being set before us Good and Evil, Life and Death, that we may *chuse* the one, and refuse the other? But where is this Liberty of Choice or Indifference left, in a Person whose Will is over-ruled in the manner Mr. *Whitefield* describes? Is it not evident that there must be a self-determining Power lodged in the Will, in its Pursuit as well of moral Good, as of natural Good? And tho’ the Will is generally determined by the greatest apparent Good, or superior Fitness; yet still it has a self-determining Power of its own, otherwise the Poet’s Observation would not be just:

Video meliora proboque; deteriora sequor.

2dly, If the Spirit in a Sinner’s Conversion over-rules the Will, and so produces or causes his Conversion, then it is no Act of the Sinner’s; and then if so, how is he entituled to any Reward? This Doctrine therefore takes away the Necessity of Rewards and Punishments. The Spirit indeed first illuminates or enlightens the Understanding, clears up its Apprehensions and Notions of spiritual and heavenly things; and then by the Loveliness and Amiability of those Objects, the
Soul

and published, I think very properly fall under the Cognizance of the Civil Magistrates:
For

Soul is naturally led to follow, chuse and embrace them, and consequently is converted. But still after all, the Sinner has a self-determining Power in his Will, and often remains obdurate and impenitent, notwithstanding those Means of Grace thus imparted to him, and which therefore makes him culpable and deserve Punishment, and which verifies the Observation of the Poet above. The *Vindicator* observes, that “ If then
“ we have not a Will of our own to do good, our evil or
“ corrupt Will must consequently be over-ruled before we can
“ have a Will to do it.”——But why must the Will be over-ruled in the Act of a Sinner’s Conversion, or compelled by the irresistible Power of Divine Grace, which this Proposition plainly supposes? Grace is generally by Divines divided into two Kinds, preventing Grace, and assisting Grace; the former is that whereby God is pleased to put into our Minds good Desires; and the latter, whereby we are enabled to bring the same to good Effect: But neither of them destroys or takes away the Freedom of moral Agency. He might as well have said, That because we have not a Will to do good, we have no Will at all; that is, that there is no such thing as “ a
“ self-moving Power of the Mind.” The Will may be influenced, may be led, biassed and directed, but cannot be (what the *Vindicator* means by) over-ruled; for that makes the moral Man a mere Machine. I cannot here omit making a Quotation from the Work of a most learned, incomparable and excellent Writer, whose Words can never be sufficiently admired, and who has put this Point out of all manner of Dispute: † “ This Scheme of the self-determining Power of the
“ Will represents the Doctrine of the Freedom of Man’s Will,
“ and the Power and Prevalence of divine Grace, in a most
“ happy Harmony and Consistency, perhaps beyond what any
“ other Scheme can represent. Suppose God decree and determine to *convert* such a Sinner as *Onesimus* to Faith and
“ Holiness; he can represent to his Understanding, by his
“ own Word, and by the additional Operation of his own
“ Spirit, the Fitness and Goodness of Faith in Christ, and
“ true Repentance, in such a superior Light, as he who knows
“ the Hearts, Sentiments and Situation of all Men, doth certainly foresee, will be not only sufficient but effectual to

† *Essay on the Freedom of Will in God and in Creatures.*

“ influence

For it is their Business to take care, that no Opinions that tend to draw Men off from their Duty, be inculcated in the Minds of the People.

B 4

Once

“ influence the Will of *Onesimus* to comply with it. And yet
 “ God need not mechanically or physically, necessarily or irresistibly move and constrain the Will of the Creature to
 “ comply; and though the Will is left to its own free Agency
 “ and self determining Power, yet the Light in which God
 “ sets the Gospel before the Eyes of the Mind is so great, as
 “ will finally and certainly persuade the Will, tho’ not necessarily impel, [over-rule] or constrain it. And the great
 “ God, who knows intimately the Make and Constitution of
 “ our Natures, and our present Situation, sees clearly that this
 “ Light will be finally effectual to influence the Will freely to
 “ comply with the Proposals of Grace.” Thus far that learned Author, whose Words I think sufficiently overthrow Mr. *Whitefield*’s Proposition, “ That in the Act of a Sinner’s
 “ Conversion the Will must be *over-ruled*, or the Sinner must
 “ remain unconverted”——and consequently Mr. *Whitefield*’s Doctrine, and your Defence of it, must fall to the Ground.

3dly and lastly, If the Will be over-ruled in the manner Mr. *Whitefield* describes, then there is an End of all Freedom of Agency, of all Liberty of Choice, Volition, or any other Act of the Will; and such Persons, who are over-ruled in such a manner, are no more free “ moral Agents than a Piece
 “ of Clock-work,” as Mr. *Tucker* very judiciously observes; and this Doctrine naturally introduces, in its Consequences, a kind of fatal Necessity, as may plainly be deduced from what has been before alledged. “ How hard must Men be press’d
 “ under an Hypothesis, when they fly to such evasive Shifts
 “ as these! How much easier and better would it be to give
 “ up all such unknown and unaccountable Impulses, and attribute all to the self-moving Power of the Mind, the true,
 “ the obvious, the only Source of Action? *Essay on the Freedom of the Will.*

To conclude with the *Vindicator*’s own Words: “ I have
 “ now, I think, done with you, and would advise you, as a
 “ Friend, to meddle no more with Controversy; for that sort
 “ of Writing seems not to be your Talent: You will only entangle and bewilder yourself the more, the further you proceed in it.”

Once more.— Every Man for the better maintaining and preserving himself in the World, hath need of external Goods and Possessions; concerning which, it is the Command of Reason and Nature that we endeavour the Procurement of them, so far as is consistent with our Strength, our Opportunities, and our Honesty. The Ant which *Virgil* † makes so prudent a Provider for old Age, is even in the divine Writings proposed amongst the Examples of harmless Industry.*

But has not Mr. *Whitefield*'s preaching proved destructive of all this? I appeal to numberless sad Examples to testify it.

————— The Wretch that hopes
To help his idle Hands with idle Prayers,
And will not work to live, should fairly starve:
By Gods and Men unpitied || —————

In short, a peculiar Culture of the Mind, consisting in the various Knowledge of Things, and of Arts and Discipline, is absolutely necessary. And as our Life was given us by our great Creator, as a Kind of Course or Race, in which every one ought to exercise his Strength and Abilities; so it is not to be measured but by a constant Succession of *Good Actions*. Every one is therefore to take care that he be not a
useless

† *Inopi metuens Formica senectæ.*

* *Prov. vi. 6.*

‡ *Puffendorf.*

VIRG. Georg. l. i. v. 186.

useless Burden to the Earth, unprofitable to himself, and troublesome to others (like Mr. *Whitefield* and yourself.) You know what *Ovid* says,

Mors nobis tempus habetur iners.

What has been offered is sufficient to shew the Necessity of good Works, and a constant Series and Succession of moral, good and virtuous Actions, in order to our being useful Members of Society, and to render us acceptable to God, through the Merits of our dear Redeemer; and not to suppose, that because the Perfection of his Righteousness or Obedience is to be an Attonement for the Imperfection of ours; and that because we cannot perform perfect and unfinning Obedience, that therefore we must perform no Obedience at all. These are the Consequences that flow from yours and Mr. *Whitefield's* Doctrine, which you insolently oppose to the Sentiments of the greatest, most eminent, and learned Divines that ever appeared among us.

In p. 26. You are condemning some of the most learned and best Divines of that Church of which you and I are unworthy Members; and after putting your own Sense on the Articles of that Church, tell us, very insolently, that that is the grammatical Sense of them.

Then, in p. 28. you come to paraphrase on Dr. *Trapp's* Text, and first upon the Words;
Be

Be not righteous overmuch. And the Sense you give of them, and which you say Mankind should shun (and I hope all Mankind will) you say is the most dangerous Sense; which is blurting out something you did not expect to be turned against you. Now the Sense you would give of these Words is, that we are not to rely “on that sandy weak Foundation, human Righteousness, for our Salvation.” Now tho’ after indeed a Man has done all that he can, he is still an unprofitable Servant; and though all our Righteousness are as filthy Rags; yet still, what are the express Terms of the Gospel Covenant, but Faith and Obedience? And although our Righteousness alone will not avail, yet are we not expressly obliged to perform all the good Works we possibly can; and will they not be accepted through the Merits of our dear Redeemer? Is not every Man to be judged according to the Things done in the Body, whether it be good or bad? Are we not to work out our own Salvation? What do you say to all this, but that our own virtuous Performances signify nothing? Is not this the Way to open a wide Door, not barely to Heresy and Schism, but to Anarchy, Confusion, Sedition, Rebellion, and all Kinds of Immorality; such as Drunkenness, Debauchery, Murder, Whoredom, Incest, and every other Kind of Vice that can be mention’d. When Men are told that Works of Righteousness signify nothing, will not they naturally be glad
to

to find themselves freed from those Restraints, which true Religion and Piety lay them under? Is not this kind of preaching and teaching destructive of all moral and social Virtue, without which no Society could subsist? Does it not destroy the Law of Nature, as well as the Law of Grace, which tie Men up to the Observance of all those Duties which the Gospel has enjoined? What are all these Duties and Precepts enjoin'd in the Gospel for, if not for Christians to practise? If they are of no Effect, why are they mention'd? If Faith in Christ was *alone* sufficient, what did St. *Paul*, and the other Saints, write their Epistles and excellent Discourses for? What occasion was there for our Saviour himself, to compile and frame so excellent a Scheme of Morality, if it was not a Rule of Duty to all his Disciples; and if they were not under an indispensable Obligation to practise those Virtues which he taught and commanded, and by his Example recommended to Mankind? And although those Works which do follow out of a lively Faith will not be accepted but through the Merits of our Redeemer, yet are they not made an indispensable Condition of our attaining eternal Salvation through the Merits of Christ? And as to any one's asserting that they are absolutely, efficaciously, and effectually necessary without the Merits of Christ (which indeed is Deism) Who do you know among the Clergy that preaches such Doctrine?
Name

Name them if you can. Will you dare then to pronounce a Charge upon the whole Body of the Clergy, without being able to prove one of them guilty?

In p. 29. You paraphrase on the Words, "*Neither make thyself over-wise*, thus, Set not up thy own scanty Apprehension against the Wisdom of God."—— Now to turn your own Words against yourself. Is not this the severest Satire or Sarcasm that can possibly be made upon you? For is it not plain, from what has been before repeated, that you set up your own scanty Apprehension against the Wisdom of God, as delivered by his Apostles, and Prophets, and Teachers, in the sacred Scriptures?

Then, as to the last Words, *Why shouldst thou destroy thyself?* The last Sense you give of them is very just; that is, Why shouldst thou reject the Counsel of God in the Gospel, against thyself, or by any troublesome overbearing, and dogmatical Rashness, make thyself at once contemptible and odious amongst Men?

And now my Friend *Seagrave*, What could induce you to make yourself so contemptible and odious as you have, by publishing the Pamphlet before me? Was it to draw yourself or your Name out of that Obscurity which you had long lain under, and render yourself remarkable; or to make you to be taken particular Notice of, for writing against a
learned

learned and worthy Antagonist? — Was it out of Affectation and Singularity, and because you had a mind to go out of the common Road? Was it to vindicate a ridiculous Sect, that are not to be vindicated on the Principles of true Religion, which is not to be propagated by the Methods they have taken, *Quem in finem? Cui bono?* Or lastly, Why should you be so vain and foolish as to set your Name to that Piece which has exposed you to the Laughter and Ridicule of all Mankind.

And now, Sir, having briefly gone through your Answer to Dr. Trapp, give me leave to make a few Strictures on your other Performance, entituled, *Remarks on the Bishop of London's Pastoral Letter*. I must first premise, by way of Observation, that your Stile in this Pamphlet has less Decency than even in your other Performance, and shews you to be a thorough *Grubæan*. You say, p. 1. you “ apprehend his Lordship has mistaken the Case, “ and delivered himself in a Manner not so “ consistent with the antient Truths of the “ Gospel.” What these antient Truths are, the Reader may see in some Parts of this Pamphlet, which is full of Absurdities, Contradictions, and Falshood. But pray how came you by these invaluable Discoveries, these “ antient Truths,” and which (if we can believe you) the established Church, and the most eminent and learned Divines that ever appeared in that Church, have hitherto, and
are

are still (the truly great and learned Prelate you are addressing, not excepted) ignorant of? Why you answer, p. 5. his Lordship does not know how to distinguish between hot and cold, and therefore 'tis impossible he should know the Truth. — But to be serious. In p. 8. you say, “ the Pastoral Letter thinks fit “ to teach, that Men will be accepted and rewarded of God (see p. 13.) according to the “ Degree and Measure of Goodness to which “ they are arrived in this Life ;” whereas the Liturgy of our Church (say you), and particularly the 11th of the 39 Articles teaches, that we are accounted righteous before God only for the Merit of our Lord and Saviour Jesus Christ; and then you tell us what you apprehend. — Now pray is it not plain to common Apprehension, that when it is said we are justified *only* through the Merits of Christ, the Term *only* must relate to the Cause of our Justification, or that, upon Account of which, our Obedience shall be accepted. Does the Liturgy, or the Articles of our Church, or the Scripture any where say, that good Works (*i. e.* Works of Piety and Virtue, such as Justice, Temperance, Charity, and the like) signify nothing? What does the New Testament abound with such a Number of moral Precepts,* such pathetick Exhortations and Persuatives

* “ Our Saviour thro’ the whole Course of his Ministry “ re-established Morality in its utmost Purity; he fully laid “ open the true Source thereof; he gave forth Rules touching “ the

suasives to Virtue, and Dissuasives from Vice, if not to lay Men under an indispensible Necessity of performing them, and answering the End of their Faith? As to what you talk of supernatural Assistance, I refer you to my Notes on Mr. *Whitefield's* Vindicator, with whom, I suppose, you hold a Correspondence. But to go on: In p. 10. you very ardently exclaim against the falling away of the Clergy (by which you mean all but *Whitefield* and yourself) from the Doctrines of the Reformation; and, by this Means, claim to yourself the Merit of knowing more than all the Bishops, Clergy and Laity of all the reformed Churches in the World besides. However, you, say Numbers of the Laity begin "to see" — for hitherto they have been all blind I suppose; and then, in p. 11. you begin to talk of Truth again, and pay a Compliment to your Noncon Friends, and tell them, it lies on their Side; tho' afterwards you spoil that Compliment by confining it to a poor pitiful Number of them, the Free Grace ones. — Now don't you think they laugh at you? But to what purpose do you talk of the Truth, when

" the whole Duty both of Mankind in general, and of each
 " Person in particular. They were general indeed, but perfect; entirely conformable to right Reason, and the true
 " Interests of Mankind. His Disciples every-where (except
 " Mr. *Whitefield*) have preached up this most holy Doctrine:
 " Nevertheless, even in the Times of the Apostles, certain
 " false Doctors, not a few, had crept into the Church."
 PUFFENDORF.—See the Introduction, p. 17.

when the Truth is you know nothing of the matter? Do you mean the Truth of the Gospel? If so, you have "changed the Truth of God into a Lye." But I suppose you mean the Truth of what Mr. *Whitefield* pretends; if so, you put me in mind of a common Proverb, "Seeing is believing, but feeling is the Truth." And as you say Numbers of the Laity begin to see, it is to be hoped by and by they will *feel* too. In p. 16. you come to prove, that the Operations of the Spirit (which have occasioned this Quarrel between you and me) are discernible, and survey the true Sense (that is, your Sense) of the Scriptures, and the Passages of the Liturgy on this Head. And first, at the Ordination of Deacons the Bishop puts an express Question, "Do you trust that you are moved by the Holy Ghost?" (*i. e.* in the common and obvious Sense of the Words. "Do you trust that you are under the Influence of God's Holy Spirit?") Then you ask, "Can a Person be moved by the Holy Ghost, and not perceive and be sensible that he is moved?" *Sensible!* but how? Is it a literal, natural and mechanical Sensation—or a spiritual, moral and divine one? No; you say "it is an Operation upon the Spirit, parallel to one upon the Body."—If so, it must be a literal, natural and mechanical Operation; for all the Operations upon the Body (to which you say the Operations upon the Spirit are parallel) are such,

such, and can be called by no other Name. Now if these Operations upon the Spirit are parallel to those upon the Body, then they must be evident, that is, appear by their Effects—outwardly, in the same manner as natural Operations do: And then if so, what Occasion is there for the Bishop to ask, “Whether the Person to be ordained is moved by “the Holy Ghost,” when he might see whether he was or no, by the outward, visible Effects of these Operations, which you say are parallel to those on the Body? —You say next, that in the Office for Visitation of the Sick, the Minister prays that Almighty God would cause the Person to *know* and *feel*, that there is none other Name under Heaven given to Men whereby they may be saved.—Now can any Person (even of the lowest Apprehensions) take these Words in any other than a spiritual or moral Sense? Is it possible for any Person to *know* and *feel*, in a natural and mechanical Sense, what is there spoken of? Is not this Knowledge and Sensation spiritual and moral? The same Observation will hold good with regard to the 17th Article of the Church, which you have quoted. As to the several Texts of Scripture which you have cited, in order to prove the natural and mechanical Operations of the Spirit—your Comments and Observations upon them are so childish and silly, as well as foreign to the Drift of those Texts, that I am ashamed to repeat them; so shall

pass on to the 24th Page, where you have made some Observations upon a Passage of his Lordship's which you have transcribed, and which nervously, solidly, and judiciously confutes the ridiculous Notions you have imbibed. " We are firmly persuaded (says " his Lordship, p. 26.) in general, that we " live under the gracious Influence of the Ho- " ly Spirit; and that he both excites and en- " ables us to do good. But that this or that " Thought or Action is an Effect of the sole " Motion or immediate Impulse of the Holy " Spirit, without any Co-operation of our " own Minds; or that the Holy Spirit and our " natural Conceptions do respectively contri- " bute to this or that Thought or Action, in " such a Measure or to such a Degree; these " are Things we dare not say, both because " our Saviour has told us, we know no more " of the Workings of the Spirit, than we " know of the Wind from whence it cometh " and whither it goeth: And because we clear- " ly see, that all Pretences to that Knowledge, " unless accompanied with the proper Evi- " dences of a divine Inspiration, would open " a Door to endless Enthusiasm and Delusi- " on."

Upon which you observe, p. 24. that if his Lordship means the extraordinary Evidences of divine Inspiration, Mr. *Whitefield* neither claims

claims the Thing nor its Evidences.* To confute this, I appeal to the Testimony, not only of every one that has heard him preach and pray, but that has read his Journals and other Discourses. Besides, if Mr. *Whitefield* has made no such extraordinary Claims, What has all this Noise and Bustle been about? — So that this, Mr. *Seagrave*, is one of the Falsehoods I charge you with. Well, you say if his Lordship means the Evidences of ordinary Inspiration, or the Tokens of his ministerial Qualifications, these appear from his Preaching and Regularity of his private Life. In answer to this, I refer you to my Note on Mr. *Whitefield's* Vindicator in the *General Evening-Post*. In p. 26. you make a beautiful and learned Criticism on the Similitude of the Workings of the Spirit with the Wind, and correct his Lordship, for saying “ that our Saviour has told us that we know no more of
 “ the Workings of the Spirit, than we know
 “ of the Wind, from whence it cometh or
 “ whither it goeth.” This Similitude, say you, only shews our Ignorance (your Ignorance you should have said) of the manner of the Spirit's acting, not of the acting itself. It does not at all affect the very Actings, Perceptibility,

C 2

* Does he not claim an extraordinary Degree of divine Inspiration, which is the *thing* he is charged with? And as to its Evidences, he would have a very good Title to them was he possessed of the *thing*. But here lies the Case, Mr. *Whitefield* has claimed the *thing* without being able to give one single Evidence of it; and 'tis that which has exposed him to the Laughter and Ridicule of all Mankind.

tibility, for we perceive the Wind in itself, not Effects merely. — Pray Sir, since you have such an extraordinary Degree of Discernment above other Men, give us a Description of the Wind? What does it look like? When you see (*i. e.* perceive it) you say you perceive it in itself, not Effects merely. Now I hope you can't perceive without seeing it, can you? Now is it not plain that the Drift and Meaning of our Saviour's Comparison, is to shew that the Operations of the Spirit are only discernible by their Effects, as the Wind is. — And therefore his Lordship's Conclusion justly follows: We should know nothing of the Wind but by its Effects, because it is a Thing that cannot be discerned. — So neither can we know when any one is under the ordinary Influence of the Holy Spirit, but by the Effects of it in his Life and Conversation; nor when any one is endowed with an extraordinary Power or Operation of the Spirit, but by some Miracle, or other external Evidence equal thereto. In p. 27. you say, upon Supposition, Mr. *Whitefield* should be enthusiastical or misled, it by no means affects the Truth of his Doctrines. What! is the Truth of any Doctrine to be depended upon that comes from an Enthusiast, or one that is misled? Is such a Person qualified to teach and instruct others, who is confessedly misled himself? Can it be supposed that such a one should preach sound Doctrine? But I suppose Enthusiasm here is to be taken in a good

good Sense. You say his Lordship appears offended “ that Mr. *Whitefield* should conceive
 “ himself to have a special and immediate
 “ Mission * from God, that he speaks of his
 “ preaching as the sole Work of a divine Power.”——To which you answer most ridiculously, that every real Minister has a special and immediate Mission from God.——To which I answer :——No Ministers (since the Days of the Apostles) have had any extraordinary, special, or immediate Mission from God; because, if so, they must have given some Proof of it, which no one has ever been able to do.——Their Mission is only ordinary and mediate, and they derive it one from another in the Order and Method appointed by Christ himself in the visible Church.

And is it not plain and evident, that what his Lordship levelled at and meant, was in Opposition to the extraordinary Claims Mr. *White-*

C 3

field

* In the primitive Times, when any Person made any extraordinary Pretences, he was to undergo a publick Trial; and thereby a false Prophet seldom escaped long without being convinced by all, and judged by all. And it shewed the Reasonableness of that Command of St. Paul's, that the *Prophets should submit what they say to the Judgment of their Brethren*, 1 Cor. xiv. 29. For since from the very Beginning there were false Prophets, and deceitful Workers, who endeavoured to transform themselves into the true Apostles and Messengers of Christ, 2 Cor. xi. 13. the Apostles thought fit to lay down Rules for the trying of Spirits, 1 Cor. xii. 3.——Now the fittest way of doing this was by the joint Advice of the Governors of the Church assembled together; as we find the Bishops of *Asia* meeting together, discovered the Falseness of *Montanus* and his Followers: and this was a useful Method to secure the Church against Impostors. But I forget, a Convocation now is an *Inquisition*!

field has pretended to, and which he will never be able to make any Title to, and with which his Lordship is very justly offended, and which has opened a Door to endless Enthusiasm and Delusion.

There is one grand Absurdity and Inconsistency running through the whole String of your Arguments, and which I wonder a Person of your extraordinary *Discernment* should not see or perceive before, and that is, with regard to what you so often mention, and repeat the Liturgy and Articles of the Church to support, I mean, our being justified only thro' the Merits of Christ, p. 8. of Christ's active and passive Obedience for our Justification, p. 32. and which is the *only* Cause of our Justification. Now I would beg leave to observe, that these Arguments, which are intended to exclude good Works, do, in effect, exclude our Faith out of the Question. For if we are justified (or as the Article strongly expresses, accounted righteous, which, by the way, implies the Necessity of Righteousness, or good Works) *only* through the Merits of our Lord and Saviour JESUS CHRIST; then does not this Term *only* confine the whole of our Justification to what is there mention'd, the Merits of our Saviour? If so then, according to your way of arguing, we are not justified by Faith, any more than by good Works. I only mention this, to shew that the Arguments that you bring to exclude good Works, may
equally

equally be brought to exclude Faith out of the Affair of our Justification. In p. 32. you say again, Christ is the *alone* Ground and Author of our Justification, in opposition to good Works, which you say indeed are the "Duty of a Christian;" and then, in p. 33. speaking of the Law of Righteousness, you say, "our Will should stand the way" you there speak of, which is "to neglect that Law. — So in the same Page you say "Morality will still be found." What saying and unsaying is here. First, good Works are the Duty of a Christian, "and Morality, or the Law of Righteousness, will still be found: But yet, "our Will must stand another way."

And now briefly to resume the Argument. What can you mean by Justification by Faith alone, when at the same time you are forced to allow the Necessity of good Works, proceeding from that Faith, from your Comparison drawn from the Fruits of the Tree, in p. 12. of your Answer to Dr. *Trapp*, where you say sometimes, "fair Trees bear nothing but "Leaves; if a despised and cast out Tree "brings forth good visible Fruit, such Fruit "is an irrefragable Proof of its Genuineness, "and makes it so far preferable even to those "in the Garden." And again in the same Page, "It is remarkable, great and undoubted Reformation has arisen upon the Manners of the Age by the Itinerant's preaching." Now these Assertions, Fruits of the

Tree and Reformation, are an evident Proof of the Necessity of good Works, which are the only visible Marks whereby a lively Faith is to be discerned: *By their Fruits ye shall know them*, that is, by some visible external Signs or Evidences, not by the internal, invisible Motions of what some People fancy the Spirit. Besides, how can Reformation be evident if not in Works? Therefore, if great Reformation has arisen upon the *Manners* of the Age, is it not plain that this must be meant and understood of Works? And does it now not follow from your own Doctrine, that good Works are necessary? Then as to your Doctrine of Regeneration or the New Birth, What can this consist in but Repentance and Amendment of Life? No, according to you, it consists in Impulses, inward Feelings, and nobody knows what. I cannot forbear on this Occasion making a Quotation or two from a little Book now before me, printed in the Year 1670, entituled, *The Grounds and Occasions of the Contempt of the Clergy and Religion enquired into*. — The merry Author, after exposing some ridiculous Preachers among the Clergy (such as *Whitefield* and yourself) expresses himself thus: “I shall only mind you, Sir, of one Thing more, and that is, the ridiculous, senseless, and unintended Use which many make of their Concordances. I shall give you but one Instance of it, tho’ I could furnish you with a hundred. The
“ Text,

“ Text, Sir, is this, *Gal. vi. 15. For in Christ*
 “ *Jesus, neither Circumcision nor Uncircum-*
 “ *cision availeth any thing, but a new Creature.*
 “ — Now all the World knows the Meaning
 “ of this to be, that let a Man be of what
 “ Nation he will, whether *Jew* or *Gentile*,
 “ if he amends his Life and worketh Righteousness,
 “ and walks according to the Gospel, he shall be accepted with him. But
 “ this is not the way that pleases them. They
 “ must bring into the Sermon, to no purpose
 “ at all, vast Heaps of Scripture (which the
 “ Concordance will furnish them with) where
 “ the Word *new* is mention’d. And the Observation
 “ must be, that God is for new
 “ Things, God is for a new Creature, St.
 “ *John* xix. 41. *Now in the Place where he*
 “ *was crucified, there was a Garden, and in*
 “ *the Garden a new Sepulchre, wherein Man*
 “ *was never yet laid, there laid they Jesus.*
 “ And again, St. *Mark* xvi. 17. *Christ tells*
 “ *his Disciples, that they that are true Believers*
 “ *shall cast out Devils, and speak with New*
 “ *Tongues.* And likewise the Prophet teaches us, *Isa. xlii. 10. Sing unto the Lord a*
 “ *New Song, and his Praise unto the End of*
 “ *the Earth.* — Whence it is plain, that
 “ Christ is not for old Things; he is not for an
 “ Old Sepulchre; he is not for Old Tongues;
 “ he is not for an Old Song; he is not for the
 “ Old

“ Old Creature ; but Christ is for the New
 “ Sepulchre, New Tongues, a New Song, and
 “ a New Creature. And what do we read
 “ concerning *Samson*, Judg. xv. 15. *Is it not*
 “ *that he slew a thousand of the Philistines with*
 “ *one new Jaw Bone?* An old one might have
 “ killed its tens, its twenties, its hundreds,
 “ but it must be a New Jaw Bone that’s able
 “ to kill a thousand : God is for the New
 “ Creature.”

The Author of this Book very wittily exposes that senseless, canting, whining, ridiculous Way of preaching ; and those low, mean, and fulsome Comparisons, Allusions, and Allegories which abounded in the Sermons of some of the Preachers of those Times ; and in which Mr. *Whitefield* in his Sermons and Journals has exceeded all that ever went before him. He has outdone all the Enthusiasts that ever yet appeared among us. Even the Quakers themselves (those eminent Enthusiasts of our Times) do not utter more unconnected, incoherent Rhapsodies than Mr. *Whitefield* has stuffed his Journals and Sermons with. The Author above quoted gives a merry Instance or two of this *.—— He says, “ that one Preacher
 “ speaking upon these Words of St. *John*, —
 “ *These Things I write unto you that ye sin not,*
 “ observed that it was the Purpose of the Scri-
 “ pture to drive Men from Sin. —— Says he,
 “ These

* Grounds and Occasions of the Contempt of the Clergy.

“ These Scriptures contain Doctrines, Pre-
 “ cepts, Promises, Threatnings, and Histo-
 “ ries. Now, says he, take these five smooth
 “ Stones, and put them into the Scrip of the
 “ Heart, and throw them with the Sling of
 “ Faith, by the Hand of a strong Resolution,
 “ against the Forehead of Sin, and we shall
 “ see it, like *Goliath*, fall before us. So ano-
 “ ther Preacher telling his Congregation it is
 “ Goodness by which we must ascend to Hea-
 “ ven, and that Goodness is the milky Way
 “ to *Jupiter’s* Palace, could not rest here, but
 “ must tell his Congregation further, that to
 “ strengthen us in our Journey, we must not
 “ take Morning Milk but some Morning Me-
 “ ditations, fearing, I suppose, lest some Peo-
 “ ple should mistake, and think to go to Hea-
 “ ven by eating now and then a Mess of
 “ Morning Milk, because the Way was said
 “ to be milky.”

Several of my Acquaintance that have heard
 Mr. *Whitefield*, tell me that this is much like
 his way of Preaching. And what Contempt
 and Disesteem would our Clergy, Church, and
 Religion fall into, if it had many such rhap-
 sodical Preachers?

But however, another Irregularity Mr.
Whitefield commits, is his breaking through
 the Rules of Decency and Order.—To leave
 a Place set apart for the Service of God to
 preach in the Fields. But you say, No; he
 was

was turned out of the Church. I say, he turned himself out. Did not he declare War with her Articles of Faith? What, must an open and avowed Opposer of her fundamental Doctrines be hugged in her Bosom? No, while he professed himself a Clergyman of our Church, let him not endeavour to bring all its Enemies unto its very Heart to tear it all to pieces. Let him do as all other Clergymen do, and must sit down contented, and preach and pray where the Providence of God, and the Bounds and Limits of the Church had confined and limited him. When Clergymen are ordained, they are not ordained at random to preach in general to the whole World, as they travel up and down the Road, but to this or that particular Parish; and no question the Reason is to prevent spiritual Peddling, and gadding up and down the Country with a Bag of trifling and insignificant Sermons, enquiring who will buy any Doctrine? And as Example of any kind is generally powerful and prevalent; so who knows but that this may set other young, raw, undisciplined Sparks agog to follow his Example? For there are a great many unthinking People (like Mr. *Whitefield*) who are not possessed so highly with the mere Dignity of the Office, and Honourableness of the Employment, but think, had they but a License and Authority to preach, Oh! how they could

could pay it off! And that they could tell the People such strange Things as they never heard before in all their Lives. That they have got such a commanding Voice, such heart-breaking Expressions, such a peculiar Method of Text-dividing, and such notable Helps for the interpreting all Difficulties in Scripture, that they can shew the People a much shorter Way to Heaven than all that ever went before them.

I hope, Sir, you won't take it amiss upon this Occasion, if, in this Letter to you, I take notice of a Pamphlet or two, which have appeared since the Publication of yours, and I suppose were intended to supply those Defects the Authors thought appeared in your Performance, or perhaps stalked out as Seconds in a Battle, which they expected between you and Dr. *Trapp*. The first is said to be wrote by a superannuated Fellow of our College, who formerly made a great Figure in the *Dunciad*, but at present is worn out with Age, and other Infirmities. He was reckoned to be as great an Adept as any among us, having read the learnedest and most elaborate Pieces that ever appeared in *Grubstreet*, which has furnish'd him with the greatest Measure and Extent of *Grubæan* Knowledge and Learning of any in our College; but, as I intimated before, he has now sunk beneath the Weight
of

of his own Profundity. It seems one Day, after having read a Page or two of Dr. *Trapp's* Sermons, he retired into his Study, and routing and looking over his Library, he met with Part of a Tract, published about a hundred Years ago by an old Anabaptistical Teacher, upon the Doctrine of Justification by Faith; by the Help of which, and some other Scraps that lay about his Study, he set himself down, and put on his Spectacles, several whole Afternoons successively, and at last scrawled that wretched Piece, which has since been published under the Title of, *Dr. Trapp tried and cast.*—For my part, I am at a loss to know what Dr. *Trapp* will be able to say in Vindication of himself in answer to these elaborate Pieces: But this I must say, that with all his Learning, Skill and Judgment, he never will be able to answer those solid and convincing Arguments which run through this whole Performance; which, as to the Learning of it, is greatly admired; and though, Sir, it has not had the good Luck to run thro' more than the first Impression (your's having the Advantage coming out first) yet I hear it is generally esteemed before your's.—As to the Stile and Diction, it is perfectly in the *Anile* Way and Manner, and the learned Pieces he has quoted proves him to be a thorough *Antiquarian*, and well furnished with all Kind of *Grubæan* Knowledge. He tells a merry Story of
of

of a dignified Drone, which puts me in mind of what a Friend of mine related, who had been to hear Mr. *Whitefield* preach one *Sunday Morning* in *Moorfields*, and he happened to be upon the Subject of Faith. His Sermon abounded with Tropes and Figures of Rhetorick, and a great many curious Allusions and Metaphors, and was exactly in the Stile and Manner of a famous Divine in *Oliver Cromwell's Time*, (much such another as my Friend *Seagrave*) who advising the People in Days of Danger to run unto the Lord, tells them

“ that they cannot go to the Lord, much less
 “ run without Feet. There be therefore two
 “ Feet to run to the Lord with, Faith and
 “ Prayer. 'Tis plain, Faith is a Foot; for
 “ by Faith we stand, 2 *Cor.* i. 24. The se-
 “ cond is Prayer, a spiritual Leg to bear us
 “ thither. Now that Prayer is a spiritual
 “ Leg, appears from several Places of Scrip-
 “ ture; as that of *Jonah* speaking of coming,
 “ chap. ii. 7. *And my Prayer came unto thine*
 “ *holy Temple.* And likewise from that of the
 “ Apostle, who says, *Heb.* iv. 16. *Let us*
 “ *therefore go unto the Throne of Grace:* Both
 “ intimating that Prayer is a spiritual Leg,
 “ there being no coming or going to the
 “ Lord without the Leg of Prayer.” The
 Parson further added, “ Now, says he, that
 “ these Feet may be able to bear us thither,
 “ we must put on the Hose of Faith; for the
 “ Apostle

" Apostle says, *Our Feet must be shod with the Preparation of the Gospel of Peace.*"* — Now I think this is a much merrier Story than the old Gentleman's above quoted †; tho' I think our Parson is a little obscure: for at first Faith was a Foot, by and by it is a Hose, and at last it proves a Shoe. — The Servitor of our College acquaints me, that the old Gentleman, Author of the abovesaid Tract ‖, is actually the Author of several other anonymous Pamphlets, which have likewise appeared against poor Dr. Trapp. — One he has entituled, *Dr. Trapp vindicated from the Imputation of being a Christian.* — Another he calls, *An explanatory Sermon on that mistaken Text, Be not righteous overmuch, &c.* — And another, *The Divine Life, or Christ within us.*

And now, Sir, let me offer you a word or two of Advice. First, I would caution you against making your Suit so much to the Disfenters. Have a care what Lengths you run? Believe

* Thy Breast-plate be his Righteousness,
His sacred Truth thy Loins surround:
Shod be thy beauteous Feet with Peace,
Spring forth, and spread the Gospel sound.

Mr. Ch. Westley's Hymn to Mr. Whitefield.
See the last Continuation of his Journal.

† Dr. Trapp tried and cast.

‖ Idem.

Believe me, the wisest and most discreet among them laugh at you ; and the Opinion in general of them concerning you, is much the same that is given of *Hudibras*, who was taken

~~—~~ *for a Tool*
That Knaves do work with, call'd a Fool.

You don't consider whose Work you are doing. 'Tis not the Dissenters, I assure you ; and as to your joining them with those, whom you stigmatize with the senseless Name of *Methodists*, they don't thank you for it. The Doctrine of Justification and Regeneration are not held by them in the Sense you have given ; which indeed is no Sense at all : And I assure you, Sir, all honest Men among them disdain such amphibious Animals as you are :

*A Creature of amphibious Nature,
 On Land a Beast, a Fish by Water.*

As to your insulting and aspersing the Memory of Archbishop *Laud*, and charging him with Anti-reformation Principles ; 'tis much like my old Friend and Fellow-Labourer Mr. *Candler*, who I remember somewhere charges that Prelate (who died in the Service of the Church of *England* ; which, one would think, is itself a sufficient Evidence of his being a sound and a true Member of that Church)

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with

with being popishly affected, and attempting to introduce Popery by these learned and sagacious Arguments: — His coming into Church with a square Cap in his Hand; his ordering some more Candlesticks to be hung up and placed in the Churches, which being made of Brass (as the Papists are) was a Sign he wanted to introduce Popery; but especially his setting up two monstrous large Tapers at the Communion-Table, was Popery itself: And then another irrefragable Proof was his tossing and sprinkling Dust and Dirt about, and dancing and playing his Monkey Tricks, when he consecrated Churches; (the Reader may see a learned and most elaborate Account given of those Gambols at the Consecration of *Cree-Church*, in Mr. *Chandler's* History of Persecution :) And when Mr. *Chandler* was reprimanded by an eminent and learned Divine of the Church he was abusing † for those Insults, and had the Testimony of his own beloved Author *Limborch*, (who, by the way, was no Friend to the good old Archbishop) directly turned against him, who gave a solemn Attestation of the Archbishop's opposing the Papists in the most essential Points of Doctrine; and when it is known to all the World, that he made the greatest Number of Converts from Popery that ever any Clergyman did; and when his Confe-

ference

† Dr. *Berriman*.

ference with *Fisher* the Jesuit had raised his Character to the highest Pitch of Renown: I say, when Mr. *Chandler* was told all this, what did he say? Why, he confessed that he opposed the Papists in the manner above-mention'd; but nevertheless, because he was (as he thinks) of a persecuting Temper, he was as bad as a Papist.—And the square Cap and long Tapers stick in his Stomach sadly.—So they do too in my Friend *Neal's*, who has likewise given a learned Account of the Archbishop's Ceremonies †, and which, I believe, he transcribed from my Brother *Chandler*.

But I shall leave these two Divinity-mongers, and their mongrel Performances, to the Correction of their Superiors; and shall only at present observe of them, and you my worthy Friend *Seagrave*, what is somewhere wittily observed:

*That put them in a Bag, and shake them
Yourself, o'th' sudden wou'd mistake them,
And not know which is which, unless
You measure by their Wickedness.*

You will perhaps ask on this Occasion,
Why I join you with these two worthy and
D 2 celebrated

† *Neale's History of the Puritans.*

celebrated Champions for Schism? And what have you to do with what they have wrote? The Reason, Sir, was as well to shew that there is just as much Force in your Arguments to prove that the Clergy have fallen away from the Doctrines of the Reformation, or of the Established Church, as there is in *Chandler's* Arguments, to prove Archbishop *Laud* inclinable to Popery; as also because you have professedly joined with that Party, in carrying on the good old Cause, in blackening, defaming, and abusing the Characters of your Superiors, not only with regard to their Eminence for Learning, Skill, and Judgment, but for Virtue and Integrity; in sowing the Seeds of Dissention and Discord, in reviving Controversies that have been long at an End, and which are of no other Use than to weaken the Minds, and unsettle the Principles of those who are soon apt to be shaken, and to fall from their own Stedfastness.

I expect (or at least perhaps the Publick will expect) you will return some trite Answer to this Epistle; but to use the Words of that learned, elegant, and most ingenious Writer, the *Vindicator* of Mr. *Whitefield*, above-mention'd, and which shall serve as a Conclusion to this Letter: "I would advise
 " you as a Friend to meddle no more with
 " Controversy; for that sort of writing seems
 " not to be your Talent; you will only en-
 " tangle

“ tangle and bewilder yourself the more, the
 “ further you proceed in it. If you are resol-
 “ ved to defend yourself again, I will not
 “ promise to take any Notice of you, because
 “ there is no great Pleasure in being engaged
 “ with one who has not a Head turned for
 “ the Management of a Dispute. You will
 “ probably, however, conclude that if you
 “ have the last Word you must have routed
 “ your Antagonist, and some weak Readers
 “ may think the same: But I regard not the
 “ Opinion of those who have not Judgment.
 “ Horace says excellently,

*Sumite materiam vestris, qui scribitis, Æquam
 Viribus & versate diu quid ferre recusent
 Quid valent Lumen.*

“ By that little Notion I have of the Turn
 “ of your Genius, I should think it adviseable
 “ for you to write something with this Title.

*A Seri-comi-religi-critical Dissertation on
 the two Doctrines of Justification and Rege-
 neration, or the New Birth, as they stood at the
 Reformation; proving that they have not been
 understood by any Clergyman since that Time,
 till Mr. Whitefield appeared, and struck new
 Light into them respectively; fully proving that
 all the Divines since that Time have known no-
 thing of the Matter. With an Attempt to prove,
 to a greater Degree of Certainty than any ma-
 thematical*

thematical Demonstration can amount to, that Archbishop Tillotson knew no more of Christianity than Mahomet: With a Vindication of inward Feelings, proving them as evidently to be seen, felt, and understood, as any natural Sensations whatsoever. With a learned and critical Account of the Nature and Substance of the Wind, proving the common Hypothesis, that 'tis known only by its Effects to be false. With an Appendix, concerning the Cause and Cure of Methodical Madness.

A Gentleman of your known and distinguished Abilities to write upon these Subjects, would highly oblige the World, and in particular,

Your assured Friend,

And affectionate Brother in the Lord,

Grubstreet College,
Aug. 31. 1739.

TIMOTHY SCRUB.

